food. They are much like the old slaves. Indeed, when I use the term hamba [slave] for them, it is accepted, and perhaps they are really the descendents of old slaves. As we talked they became more and more open about poverty. They said there was simply no cash in the kampong, and though there is one rich Arab and the Chinese are rich, relatively speaking, they are not believed to pay taxes [RK later makes the correction that Thierens told him that they do pay taxes]. I explained our system of income tax regulations to them and got very little reaction. They said that much of the income of the kampong, and even of the wanua [Buginese for "country, land, etc."] is in the form of contributions in kind, mainly rice, which is then sold for cash by the kampong or wanua. M 556 465 651 735 567

Then also, for public works such as schools and roads there is great use made of forced labor. I believe this amounts to seven days per month! This is worse than what the Dutch did. If you can pay in money you need not work on the roads. M 651 466 653

I was told that there are practically no stores or factories or anything else locally in the hands of Buginese. The only ones that count at all are in the hands of the Arabs and the Chinese. The one big house in the village which I had seen was that of an Arab. I saw another brick one being built and it too belonged to an Arab. All the toko [stores, shops] except the very small ones belonged to the Chinese. The only type which is purely Buginese is the small, roadside shed-type known as a warung. I did not point out that they [i.e., the Buginese--Analyst] need to work as hard as the Aryans if they want to make money. They just sit in offices. They must learn industry. If I had a chance I would like to tell them frankly that the great need now is to get down to business, education, and regular work; not to become officials. I notice a lot of riding around in cars. Of course, I am quite sure that the Karaeng did not have to make a trip to Makale with two men. But he was on a dienstreis [business trip] of course. And tomorrow Andi has "orders" to come to Makassar (with me) to consult with the Minister of Economic Affairs. What they are doing seems to be mostly playing at running a country. A few, I think, would. I saw two natives today in the office of Thierens and Killewijn, and they were evidently working rather hard on legal cases. But there were two young Dutch officials there too! It is notable that Thierens, a fine man, said, "here are our two Indonesian colleagues, with whom we work in this office." But they need the Dutch, I think. That is, this kind of Dutch. The native offices are like those in the United States when the school boys "take over" M 471 443 563 M 461 463 C 647 563 152 829

I had many talks at random, especially with Thierens. He 181
is willing to work, but says it is only toward a dim future. The police official (Aru Pontjeng) and his son (Aru Matjege, head of the local government) especially, see that things are not good. Everything is inefficient and childish. I met the former one day, and at once he asked my impression. I dodged his question and he said at least everyone eats here. I said yes, but many were slaves. He was shocked, but saw my point, I will talk with him again. I told Thierens that questions, especially of the kampong folk and even of Andi and the Sulewatang, showed that the people were ripe for economic education. They are puzzled. And they take to such talk. Thierens said that they get scared, and agreed that they go on governmental business trips in order to get away from problems. The truth 423
is, it is too poor a land. Then too, it is feudal. Thierens told 566
me a secret. I had seen private fish ponds belonging to the Arumpone in Palette, near the sea. He told me that near that place entire kampongs are working in the service of the arumpone. It is quite medieval. But perhaps the only way to operate this place is to keep serfs and slaves. At least they eat. But what hope is there for a rise of standards? For example, 653
I asked how they built roads and schools. Andi said heeren- 434
dienst [literally 'master's service']. I then said that if that were true, how would they pay for the increasing number of teachers. For that they would need money too. I said that they had rice, maize, and men--and that is all. The answer I do not know. As Thierens said, for the past forty years they have 185
grown more and more used to Western administration. Now, 434
they must keep things up to Western standards of speed and efficiency. They have neither, but they do have even grander ideas than the Dutch gave them concerning the future. They try to reach outward to a level of speed approximating that which the Dutch represented, and so forth. Instead they become dizzy. They are desperate. And even with the help of the Dutch (and Pontjeng said right away that they co-operate with the Dutch), how can they pay the Dutch and give them enough security inducement unless they have the money. In all, it is a non-paying daerah, and my guess is that the whole of East Indonesia is a non-paying negara. The only way out seems to be to get Java and Sumatra, and perhaps, in part, Borneo, to pay the bills; or to slip into a peasant economy and drop all ideas of grandeur and of a great and prosperous future with schools, etc.

Tomorrow, August 30, 1949, I am leaving for Makassar. 000